

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

THE SEALED NECTAR

(THE HIJRAH FROM MAKKAH TO MADINA)

08.04.2012 (Evening Dars)

Quraish had a council to decide on what to do about the rasul (ﷺ)

1. TO SEND HIM OUT

- but feared he will have a new base

2. TO IMPRISON HIM

- it was also rejected because they thought his followers will come to rescue him

3. TO KILL HIM

- this was adapted because of the way Abu Jahl presented him
- he was one of the think tanks of the Quraish
- it was decided that seven young men from seven different tribes
- then his blood will be spread amongst them
- hence the tribe of the rasul will have to accept blood money
- Abu Jahl was known as Abul Hakam (father of wisdom)
- the rasul named him Abu Jahl (father of ignorance)
- since his intelligence didn't lead him to Islam

Sufyan Ath-Thawri from Abdur Rahman Bin Abbas said Ayas Abu Yahya related to me from Abdullah ibn Mas'ud (RA) he used to say in his sermon the best provision is piety and the peak of wisdom is to fear Allah. [Bayhaqi in Sha'ab al Imaan (1/470) and Sunan al-Kubra]

And We have put a barrier before them, and a barrier behind them, and We have covered them up, so that they cannot see. (Ya-Sin 36:9)

- the rasul came out of the house and recited Surah Yasin verse 9
- even though Allah told us to die as Muslims, Abu Jahl decided to die as a kaafir
- the people of Makkah expected the rasul to go north but he went south
- so the rasul outfoxed and out manoeuvred the kuffaar again, he hid in a cave for three days
- Asma Bint Abu Bakr was responsible for taking food for them
- after they left, Abu Jahl went to her and asked about their whereabouts
- she said she did not know where they were and Abu Jahl slapped her for that

...Ibn Shihab said he did not hear that exemption was granted in anything what the people speak as lie but in three cases: in battle, for bringing reconciliation amongst persons and the narration of the words of the husband to his wife, and the narration of the words of a wife to her husband (in a

twisted form in order to bring reconciliation between them). [Sahih Muslim, Book 32, Hadith #6303]

Narrated Ka'b ibn Malik: When the Prophet (ﷺ) intended to go on an expedition, he always pretended to be going somewhere else, and he would say: "War is deception". [Abu Dawud 2629, Tirmidhi 1681, Ahmed 14312]

...A price of 100 camels was set upon the head of each one. [Bukhari 1/554]

Horsemen, infantry and tracers of tracks scoured the country. Once they even reached the mouth of the cave where the Prophet [pbuh] and Abu Bakr were hiding. When he saw the enemy at a very close distance, Abu Bakr whispered to the Prophet [pbuh]: "What, if they were to look through the crevice and detect us?" The Prophet [pbuh] in his God-inspired calm replied: "Silence Abu Bakr! What do you think of those two with whom the Third is Allâh." [Bukhari 1/516; Mukhtasar Seerat Ar-Rasool p.168]

- there was a bounty of 100 camels each for the rasul and his companion
- they came to the cave and Abu Bakr was scared
- but the rasul (ﷺ) told him to be calmed and that Allah was them
- Allah cited this incidence in 9:40 and called him a Sahabah

If you help him (Muhammad (ﷺ)) not (it does not matter), for Allah did indeed help him when the disbelievers drove him out, the second of two, when they (Muhammad SAW and Abu Bakr) were in the cave, and he (ﷺ) said to his companion (Abu Bakr): "Be not sad (or afraid), surely Allah is with us." Then Allah sent down His Sakinah (calmness, tranquility, peace, etc.) upon him, and strengthened him with forces (angels) which you saw not, and made the word of those who disbelieved the lowermost, while it was the Word of Allah that became the uppermost, and Allah is All-Mighty, All-Wise. (At-Tawbah 9:40)

- the Shi'ites make Takfir on Abu Bakr even though Allah called him a Sahabah

Among those who were on the lookout for the Prophet [(ﷺ)] and his companion in order to win the reward was Suraqah, the son of Malik. He, on receiving information that a party of four, had been spotted on a certain route, decided to pursue it secretly so that he alone should be the winner of the reward. He mounted a swift horse and went in hot pursuit of them. On the way the horse stumbled and he fell on the ground. On drawing a lot so as to divine whether he should continue the chase or not, as the Arabs used to do in such circumstances, he found the omens unpropitious. But the lust for material wealth blinded him altogether and he resumed the chase. Once more he met with the same fate but paid no heed to it. Again he jumped onto the saddle and galloped at a break-neck speed till he came quite close to the Prophet [pbuh]. Abu Bakr's heart agitated and he kept looking back while the Prophet [(ﷺ)] remained steadfast and continued reciting verses of the Qur'ân. The repeated stumbling of Suraqah's horse and his falling off awakened him to the situation, and he realized that it was a constant warning of Allâh for his evil design which he contemplated against the Prophet [pbuh]. He approached the travelling group with a penitent heart and begged of the Prophet [(ﷺ)] forgiveness in all humility. He addressed the

Prophet [pbuh] and his companion, saying: "Your people (the Quraishites) have promised a generous reward to anyone who captures you." He added that he offered them provision but they declined his offer. They only asked him to screen off their departure and blind the polytheists to their hiding place. Then the Prophet [(ﷺ)] forgave him and confirmed it with a token written by 'Amir bin Fuhairah on a piece of parchment. Suraqah hurried back to Makkah and tried to foil the attempts of those who were in pursuit of Muhammad [(ﷺ)] and his noble companions. The sworn enemy was converted into an honest believer.[Bukhari 1/516, 1/554; Za'd Al-Ma'ad 2/53]

- Suraqa Ibn Maalik set out to catch them in order to get the 200 camel
- Abu Bakr will always say that the rasul was his guide when people asked

Narrated By Anas bin Malik: Allah's Apostle arrived at Medina with Abu Bakr, riding behind him on the same camel. Abu Bakr was an elderly man known to the people, while Allah's Apostle was a youth that was unknown. Thus, if a man met Abu Bakr, he would say, "O Abu Bakr! Who is this man in front of you?" Abu Bakr would say, "This man shows me the Way," One would think that Abu Bakr meant the road, while in fact, Abu Bakr meant the way of virtue and good. Then Abu Bakr looked behind and saw a horse-rider pursuing them. He said, "O Allah's Apostle! This is a horse-rider pursuing us." The Prophet looked behind and said, "O Allah! Cause him to fall down." So the horse threw him down and got up neighing. After that the rider, Suraqa said, "O Allah's Prophet! Order me whatever you want." The Prophet said, "Stay where you are and do not allow anybody to reach us." So, in the first part of the day Suraqa was an enemy of Allah's Prophet and in the last part of it, he was a protector...[Sahih Bukhari, Vol 5, Book 58, Hadith #250]

- when the rasul was leaving Makkah he turned round
- and said that the city was the most beloved to him and Allah
- he cried and said that he would not have left if he was not driven out

Abdullah bin 'Adi bin Al-Hamra reported that he heard Allah's Messenger (peace be upon him) saying, "By Allah ! You (O Makkah) are the best of Allah' s land, and most beloved to Him. Had I not been driven away from you, I would have never departed (from you)." (recorded by At-Tirmidhi, Ahmad, An-Nasa'i and Ibn Majah; At-Tirmidhi said, "Hasan Sahih')

- it is an honour to live in Makkah
- Salah in Makkah is equal to 100,000 Salah in other places

Narrated By Abu Huraira: Allah's Apostle (ﷺ) said, "One prayer in my Mosque is better than one thousand prayers in any other mosque excepting Al-Masjid-Al-Haram." [al-Bukhari (1190) and Muslim (1394)]

It was narrated from Jabir that the Messenger of Allah (ﷺ) said: "One prayer in my mosque is better than one thousand prayers elsewhere, except the Sacred Mosque, and one prayer in the Sacred Mosque is better than one hundred thousand prayers elsewhere." [Ibn Majah 1406, Ahmed 14847]

- Suraqa heard that the rasul and Abu Bakr were spotted and he set out to catch them

- the feet of his camel got stuck and he cast lots to see whether he should go out not
- he caught up with them but realised that this was the work of Allah
- he confessed to the rasul as to what his motive was
- he took Shahadah and the rasul promised the jewels of the king of Persia
- Umar gave him the jewels when the kingdom was conquered
- this was written down by the rasul
- the rasul (ﷺ) passed by Quba
- and stayed there on Monday, Tuesday, Wednesday and Thursday
- passed by his relatives and he asked them to take them to Medina
- the people of Medina were anxiously waiting him because he was the last to make hijrah
- the one to see them was a Jew

As soon as the news of Muhammad's arrival began to spread, crowds came flocking out of Medina . They would come every morning and wait eagerly for his appearance until forced by the unbearable heat of the midday sun to return. One day they had gone as usual, and after a long wait and watch, they retired to the city when a Jew, catching a glimpse of three travelers clad in white winding their way to Medina , shouted from the top of a hillock: "O you people of Arabia! Your grandfather has come! He, whom you have been eagerly waiting for, has come!" The Muslims immediately rushed holding their weapons, (to defend him) [Bukhari 1/555]

- the people of Al Aws and Al Khazraj were happy to see them
- because the rasul's arrival put a stop of the decades long wars
- that were being fought between the two tribes
- the Jews used to sell them weapons and each Jewish tribe chose a tribe to ally with
- they benefitted from the bloodshed because they were selling the weapons
- Allah spoke about this in 3:103

And hold fast, all of you together, to the Rope of Allah (i.e. this Qur'an), and be not divided among yourselves, and remember Allah's Favour on you, for you were enemies one to another but He joined your hearts together, so that, by His Grace, you became brethren (in Islamic Faith), and you were on the brink of a pit of Fire, and He saved you from it. Thus Allah makes His Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.,) clear to you, that you may be guided. (Aali Imran 3:103)

- Yathrib was now called Al Medina Al Munawarah
- meaning the city of light because the rasul brought light
- they all came to welcome and sang a song " Ta'la Al Badru Alayna"

Tala'al Badru Aleyna

<http://www.youtube.com/watch?v=8sOUJJwBgP0>

- when he entered Medina everyone wanted to be his host
- but the rasul let the camel decide
- he put the Muhajirun and Ansar as brothers

- the Muhajirun came to Medina leaving everything behind
- every Muslim should try to live in darul Islam, even for one day before you die
- only hypocrites are comfortable living in darul harb

THERE ARE THREE DARS

1. DARUL KUFR

- a land of the Kuffaar, but they do not fight Muslims or lock them up
- e.g. Brazil, Venezuela, Jamaica etc
- these people do not kill Muslims and they do not send their army to kill Muslims

2. DARUL HARB

- they lock Muslims up, kill them and send their armies to Muslim lands and kill them
- e.g. USA, UK, France, Germany etc

3. DARUL ISLAM

- this is where Shariah is implemented and the 6 sacred things of the Muslims are protected

6 SACRED THINGS

i. LIFE

ii. WEALTH

iii. HONOUR

iv. LINEAGE

v. KNOWLEDGE

vi. DEEN

- they kuffaar lock even 12 year olds in Guantanamo Bay

- in the time of the rasul:
- darul harb was Makkah
- darul kufr was Abyssinia
- darul Islam was Medina

- everything in darul harb is halal, you do not need to pay back loans in darul harb
- but should pay back in darul kufr
- if you do not know these three abodes then you are confused.com
- if you are in darul harb and work in a Supermarket then your job is halal
- you can sell the kuffaar anything their bodies and souls are condemned to the hell fire

- when the rasul entered into Medina he found a status quo
- he found Al Aws and Al Khazraj and three Jewish tribes
- Banu Nadir, Banu Qainuqaa and Banu Quraidah, they decided on who to ally with
- they sow the seeds of discord and fuelled the war
- they gave them loans and charged them interest

- the third set of people were the Munafiquun

- their leader was Abdullah Ibn Ubayy, he was called king Salool
- but the rasul arrived he became a king with no throne
- because the rasul became the leader of Medina
- he was the one who started the rumour of Aisha (RA) having an affair
- this was to take revenge on the rasul, he carried the grudge to his grave
- Allah revealed 3:103 to tell the Sahabahs to be united

And hold fast, all of you together, to the Rope of Allah (i.e. this Qur'an), and be not divided among yourselves, and remember Allah's Favour on you, for you were enemies one to another but He joined your hearts together, so that, by His Grace, you became brethren (in Islamic Faith), and you were on the brink of a pit of Fire, and He saved you from it. Thus Allah makes His Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.,) clear to you, that you may be guided. (Aali Imran 3:103)

- the Jews did not like that there was peace among the tribes
- because their weapons were being sold
- the kuffaar had allies in all conflict in recent history
- dividing the world between communist and capitalist

Ibn Ishaq, on the authority of the Mother of believers Safiyah [R] narrated: Safiyah, daughter of Huyayi bin Akhtab said: I was the closest child to my father and my uncle Abu Yasir's heart. Whenever they saw me with a child of theirs, they should pamper me so tenderly to the exclusion of anyone else. However, with the advent of the Messenger of Allâh [pbuh] and setting in Quba' with Bani 'Amr bin 'Awf, my father, Huyayi bin Akhtab and my uncle Abu Yasir bin Akhtab went to see him and did not return until sunset when they came back walking lazily and fully dejected. I, as usually, hurried to meet them smiling, but they would not turn to me for the grief that caught them. I heard my uncle Abu Yasir says to Ubai and Huyayi: "Is it really he (i.e. Muhammad [pbuh])?" The former said: "It is he, I swear by Allâh!" "Did you really recognize him?" they asked. He answered: "Yes, and my heart is burning with enmity towards him" [Ibn Hisham 1/518, 519]

- when the rasul arrived Safiyah heard her father and uncles saying that he was the true rasul
- that was spoken about in their books
- but will not follow him because he was an Arab
- Allah said in 2:146 that they recognised him like they recognised their sons

Those to whom We gave the Scripture (Jews and Christians) recognise him (Muhammad or the Ka'bah at Makkah) as they recognise their sons. But verily, a party of them conceals the truth while they know it - [i.e. the qualities of Muhammad, which are written in the Taurat (Torah), and the Injeel (Gospel)]. (Al-Baqarah 2:146)

- they are the ultimate example of racism
- the rasul entered into a Non Aggression Pact with them when he entered Medina
- they were to help in the protection of Medina if it is attacked by an outside enemy
- they all agreed but broke it one after the other
- 2:100 tells us that they will always break their promises

Is it not (the case) that every time they make a covenant, some party among them throw it aside?
 Nay! the truth is most of them believed not. (Al-Baqarah 2:100)

In the Name of Allâh, the Most Beneficent, the Most Merciful. This is a document from Muhammad, the Messenger of Allâh, concerning Emigrants and Helpers and those who followed and strove with them.

1. They are one nation to the exclusion of other people.
2. The Emigrants of Quraish unite together and shall pay blood money among themselves, and shall ransom honourably their prisoners. Every tribe of the Helpers unites, as they were at first, and every section among them will pay a ransom for acquitting its relative prisoners.
3. Believers shall not leave anyone destitute among them by not paying his redemption money or blood money in kind.
4. Whoever is rebellious or whoever seeks to spread enmity and sedition, the hand of every God-fearing Muslim shall be against him, even if he be his son.
5. A believer shall not kill another believer, nor shall support a disbeliever against a believer.
6. The protection of Allâh is one (and is equally) extended to the humblest of the believers.
7. The believers are supported by each other.
8. Whosoever of the Jews follows us shall have aid and succor; they shall not be injured, nor any enemy be aided against them.
9. The peace of the believers is indivisible. No separate peace shall be made when believers are fighting in the way of Allâh. Conditions must be fair and equitable to all.
10. It shall not be lawful for a believer, who holds by what is in this document and believes in Allâh and the Day of Judgment, to neither help a criminal nor give him refuge. Those who give him refuge and render him help shall have the curse and anger of Allâh on the Day of Resurrection. Their indemnity is not accepted.
11. Whenever you differ about a matter, it must be referred to Allâh and to Muhammad. [Ibn Hisham 1/502,503]

- the rasul stayed at the house of Abu Ayyub al Ansari
- he made each Sahabah from Makkah a brother of another in Medina
- the Ansars shared all they had with them

Anas (RA) narrated: When Abdul Rahman ibn Awf (RA) came to Medina, Allah's Messenger (ﷺ) established fraternal ties between him and Sa'd ibn Rabi.' He said to him, "Come, I will apportion to you my wealth, half of it. And, I have two wives, so I will divorce one of them and when she completes her waiting period, you may marry her. But, he said, 'May Allah bless you in your family and your wealth. Guide me to the market.'" So, he led him to the market...[Bukhari 2048, Tirmidhi 1940]

- Abdur Rahman bin Auf was offered half of their properties including his wives
- but he said thanks but no thanks and asked for the market place
- he did not become a freeloader
- the grave of Abu Ayyab Al Ansari is in Turkey

- he gave the rasul the upper floor and he would stay in the lower floor
- but the rasul insisted to stay down stairs
- because the Muslims always come to him on a daily basis

- when people write about history they always say
- that there are no people in history who love each other like the Sahabahs
- even the orientalist say the same
- Allah mentioned this love in 8:63

And He has united their (i.e. believers') hearts. If you had spent all that is in the earth, you could not have united their hearts, but Allah has united them. Certainly He is All-Mighty, All-Wise. (Al-Anfal 8:63)

- this explains the pathetic situation of the celebrities, for money cannot buy love
- the Sahabahs loved Allah and their Deen
- hence automatically loved each other

Narrated Anas: "The Prophet (ﷺ) said, 'Whoever possesses the following three qualities will have the sweetness of Iman (faith):

- 1. The one to whom Allah and His Messenger become dearer than anything else.**
- 2. Who loves a person and he loves him solely for Allah's sake.**
- 3. Who hates to revert to kufr (disbelief) as he hates to be thrown into the fire' ". (Sahih Bukhari (Arabic/English) Vol.1 pg.20 No.15)**